

HOLY BAPTISM:

Its Mode; Subjects; and Sacramental Nature.

THREE LECTURES

DELIVERED

First in ST. JOHN'S CHURCH, BEAR RIVER, N. S., on Sunday
afternoons, April 24th, May 1st, and May 22nd, 1898,
And afterwards in the other Churches of the Parish.

BY THE REV. JOHN LOCKWARD,

RECTOR OF ST. CLEMENT'S PARISH, ANNAPOLIS COUNTY, N. S.

LECTURE I.

The Mode of Baptism in the Light of Scripture and History.

"THE WASHING OF REGENERATION."

TITUS III. 5.

PUBLISHED BY REQUEST.

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Queen's University at Kingston

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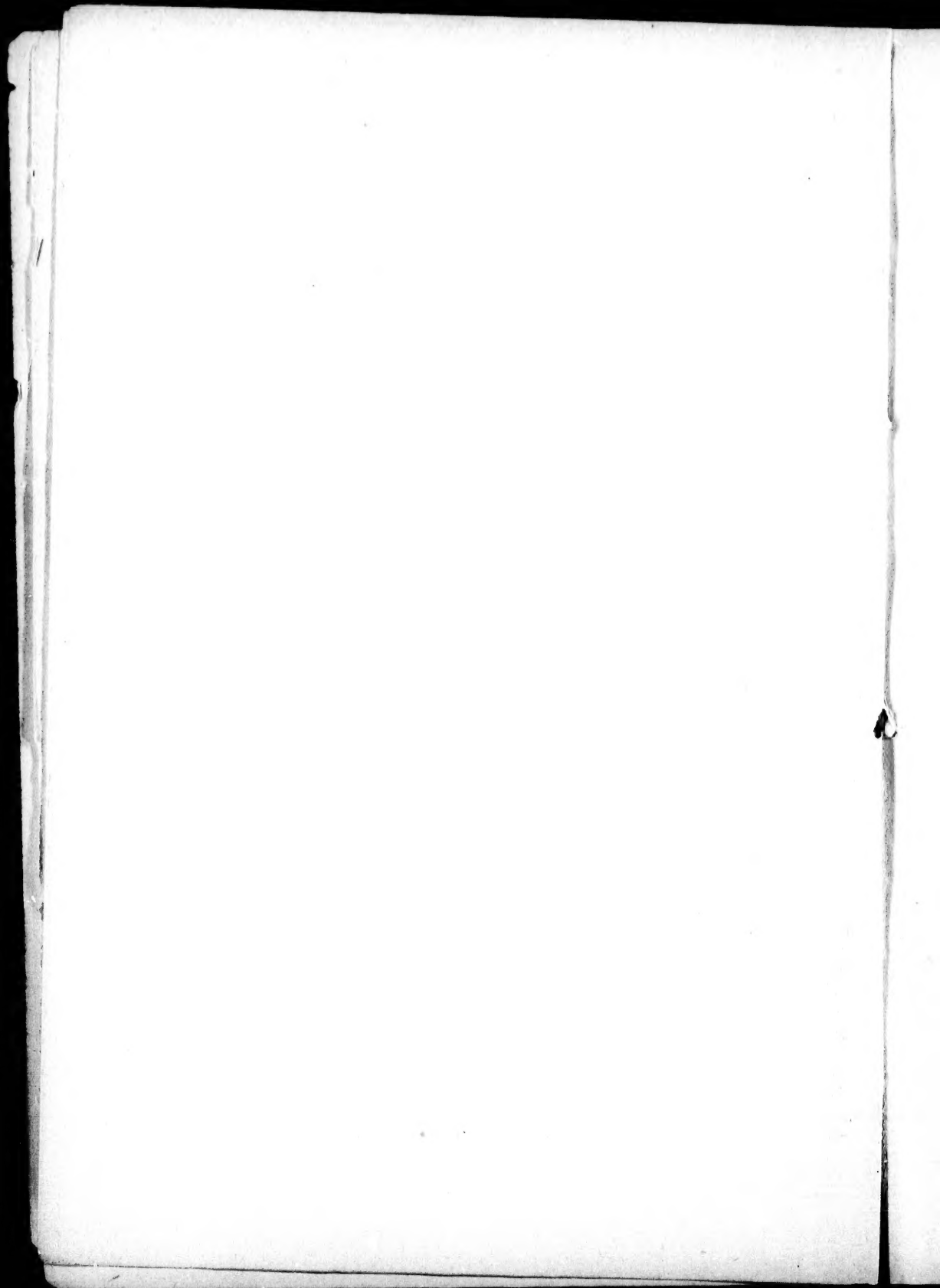
PREFACE.

LATE last fall a change of Baptist ministers took place at Bear River in this Parish, and almost at once the new man threw all his natural energies into the work of creating a Revival, and thus brought into prominence the repulsiveness as well as unscriptural character of his denominational principles. As the best way of meeting this bold aggressiveness of Baptist doctrine, I prepared and delivered at Bear River the following three lectures, which were largely attended and were well received, and which seem to have in some measure restored quiet and confidence. They are now published at the request of many who heard them, and by whom they are considered not unworthy of wide circulation. If they assist in any degree in meeting and exposing the error of the Antipaedobaptists, and every other shade of error connected with the Holy Sacrament of Baptism, the desire of the author will be attained.

THE AUTHOR.

*The Rectory, Clementsport, Nova Scotia,
May 23rd, 1898.*

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LECTURE I.

THE MODE OF BAPTISM IN THE LIGHT OF SCRIPTURE AND HISTORY.

IN very many places what is called a revival of religion centres around the never-ending controversy concerning the mode of Baptism. In one sense this fact might seem to mean that a great importance is properly assigned to Baptism as a Sacrament, as an essential part of the Christian scheme of salvation. But the teaching connected therewith does not justify such an inference. All the importance is given to the way the water is used in the Sacrament, and no spiritual effect is held to be connected therewith. This great difference seems to be on the side of inconsistency. For, if it does not really practically matter whether a so-called believer is baptized or not, it cannot be of any consequence in what way the washing of water takes place. If there be no effect as regards spiritual life to be looked for from Baptism rightly and properly performed, it seems but vanity and vexation of spirit to make so much of what is called its valid performance.

But since there are so many persistent and reiterated assertions made that the validity of Baptism depends upon one mode—that which is called improperly *immersion*,—and not being convinced that such dogmatic statements are supported so certainly by Scripture and History, I beg to offer you such reasons and arguments as may, perhaps, help you to come to a more reasonable conviction of the whole truth.

And here I wish to remind you and myself, that *assertion* is not *argument*. No amount of zeal nor lung power, will appeal to the intelligence of a reasonable and reasoning mind ; while under certain conditions either, and certainly both, will sometimes have a convincing effect upon certain temperaments. As for zeal, we know that zeal is oftentimes found with error as well as with truth. There is such a thing possible as "having a zeal of God, but not according to knowledge." (Rom. x., 2). St Paul had a zeal when he "persecuted the Church," as much as he had afterwards when he "preached the faith which once he destroyed." (Gal. i., 23). He thus describes himself in his Epistle to the Philippians (iii., 6) "concerning zeal, persecuting the church." With regard to the force or power of utterance, this, too, can add nothing either to truth or to error. We are here put in mind of the worshippers of the great Goddess Diana,

who, "all with one voice about the space of two hours cried out, great is Diana of the Ephesians." (Acts. xix., 34). Thus I shall not try to impress you with any show of burning zeal, nor by any loudness of voice; yet I shall heartily endeavour to place before you both Scriptural and Historical arguments, touching the necessity or otherwise of any particular mode of Baptism, asking you of your kindness to hear me patiently.

Looking over the whole Christian world, we find what might be called three modes of Baptism—or if you will—two modes. Of these *immersion* is certainly one; while in the minds of many, *sprinkling* and *affusion* being considered by them as but one mode, will be the other. But really there is quite a difference between aspersion or sprinkling, and affusion or pouring. One large part of the Christian Church practises *immersion* as a rule; but under some exceptional circumstances practises *affusion*. The Church of England recognizes alike immersion and affusion, leaving to circumstances, or the wishes of the parties concerned, the mode to be used. On the other hand the so-called Protestant denominations, with one exception, practise the mode of sprinkling; while the one exceptional denomination not only practises exclusively the one mode of *immersion*, but insists that it is *the only valid mode*.

Let me here draw your attention to a point deserving of some consideration, though not, of course, of sufficient force to be alone conclusive. I refer to the fact that while a very large majority of Christians, use one or other form or mode, considering any mode sufficient, only a very small minority insist on *immersion* as the only mode. Thus, while it might not be safe to say that the truth is with the great majority, yet it would seem to require the exercise of some careful and prayerful thought before accepting the view that the truth is only to be found with such a small minority.

We find that Christian Baptism was instituted by our Blessed Lord just before His Ascension into heaven; and in these words of St. Matthew:—"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." (R. V. xxviii., 19). None could have been baptized with Christian Baptism before this its origination and institution. On examining these words of institution we find that there are two points which are not expressly stated, (1) the mode of baptism, and (2) any particular subjects of baptism. The Apostles were to "baptize,"—no particular mode named—"all the nations,"—no particular class of subjects mentioned. How, then, are we to gather any further and much desired information touching these points? Wall, in his great work, gives us this valuable and clear direction:—"The meaning and full import of a rule, given in any old book for the doing of anything is not so well apprehended by us, unless we understand the history of that nation, and of that time in which the

said rule was given. And this holds especially for such rules as are expressed in very short and general words.*" He further says, "For it is common for a rule or law to be so worded, as that one may perceive that the lawgiver has supposed or taken for granted, that the people to whom it was given did already know and understand some things which were previous to the apprehending of his meaning: so that it was needless to express them " This is certainly the proper course to adopt in the case before us. The rule given by our Blessed Lord is in very general terms, and, therefore, in order to understand it, we must enquire into the previous circumstances which very likely enabled the Apostles to understand all that was not verbally expressed.

But I know that many will say the mode is expressed in the word "baptize." Well, if that be so, we shall more certainly learn that fact by our purposed enquiry. The ceremony of baptizing was certainly not new to the Apostles; some of them had been S. John's disciples, and had therefore been baptized by him; much more was baptism no new thing among all the people of the Jews. So that if the mode be expressed in the word "baptize," we shall certainly see that mode whenever we read of baptizing in the New Testament.

In thus endeavouring to know the minds of the Apostles regarding the mode of baptism, which they had learned by experience and observation, we will first examine what we are told of the Baptism of our Lord. I know it is asserted, without any fear of contradiction, that our Blessed Lord was immersed in the river Jordan, and on this assumption, which needs to be proved, we find that Christians are exhorted and required thus to follow the example of their Saviour. Now, even if it *could* be so well proved that our Lord was immersed, it does not follow that we are to be immersed, as the alone mode of Christian Baptism. Our Lord came to fulfil all righteousness—the rites and ordinances of the Jewish Church—by obedience thereto, not of necessity to enforce their continuance by His example. But if Jesus Himself has set us an example in His Baptism as regards the mode—that we must be immersed as He was immersed—are there not other circumstances connected with His Baptism which must equally be required to be followed? S. Luke tells us that at His Baptism our Lord "began to be about thirty years of age." (iii., 23). Hence, if we are to follow His example touching our baptism, I would think we should be baptized when being about "thirty years of age," and hence that any persons under that age-limit were not old enough for the rite, while any who had passed that time of life were to be rejected as being too old to follow our Lord's example. Yet, again, I think it is more than probable that our Lord was

* "The History of Infant Baptism," vol. I, p. 1.

baptized being nearly, if not quite, nude—without having any clothes on,—and shall we in this age and climate enforce the example of our Lord in this particular? Only think of the elaborate preparations which are made to follow our Lord's example! Cases have been cited where the candidates have been clad in whole water-proof suits under their baptismal garments, so that no other parts of their bodies were wet with the baptismal wave than their faces and their hands. And this fact is sometimes very apparent to the bystanders through the great difficulty the minister experiences in putting the candidate under the water. You know that water-proof suits while able to keep water out will keep air in; and in putting on these suits care is not always taken to get all the air out; and hence the difficulty which the minister experiences. But again, if we are to follow Christ in His Baptism, and He has left us an example to follow His steps, then let me remind you that He was also crucified as well as baptized. And I take it that if we are to follow Him literally in His Baptism, we must seek to follow Him in His Death. "Consistency is a jewel," and hence, no doubt, this is the reason it is so seldom found among men! It must seem to those of you who accept this literal interpretation, that we are indeed *literally* instructed by an Apostle, who was himself crucified, thus to follow our Lord. St. Peter tells us "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." (1 Peter ii., 21). Does not this seem to teach that *literally* Christ suffered, was crucified, as an example unto us to follow His steps? Certainly there is no instruction such as this with respect to His Baptism. I do not claim that we *are* to follow Christ in being crucified, but no more do I claim that we are to follow Him in the express mode of His Baptism, nor in the age at which He was baptized, nor with, nor without, any such garments as He might have had on, or might not have had on. But were I to be convinced of the necessity of following Him in His Baptism, I should feel equally the necessity of following Him in His Crucifixion and Death, as there is nothing so beautiful as a consistent Christian life. Yet as our Lord was not baptized with Christian Baptism, there seems to me to be no necessity upon any of us to be concerned in following Him in such Baptism.

We find, then, that S. John the Baptist, baptized our Lord—did he immerse Him? did S. John immerse all the people who came to his baptism? We are to try to find this out, either by the single meaning of the word "baptize," or by the use and practice of St. John and the Jews generally. If our enquiry will convince us that 'baptize' here used, means immerse and immerse only, then we must admit that in His commission to the Apostles, our blessed Lord told them to immerse all nations, and hence immersion is the only mode of valid Christian Baptism.

We must here endeavour to discover the meaning and use of the word "baptize." This word is not merely translated from the Greek, but is itself the very Greek word. It has been adopted by our English translators as a technical word in theology, as scientists are continually adopting single or compound Greek and Latin words, as the technical terms of their sciences. I shall not trouble nor weary you with the names of many Greek lexicographers, but only refer to two or three—the two most ancient, and the most modern one. I will give their names, so that if my description of them is not correct it will not make any difference to the value of their evidence.

My first authority is Hesychius, the oldest native Greek lexicographer, who lived in the fourth century of the Christian Era. He gives only the root word, "bapto," and not the word in question, "baptizo," and the only meaning he gives the word "bapto" is "antleo," 'to draw or pump water.' Next in order comes Suidas, also a native Greek, who wrote in the tenth century. He gives only the derivative, "baptizo," and defines it by the word 'pluno,' 'to wash.' Passing over the intermediate Greek lexicographers, we come down to the present century, at the beginning of which we find Gases, a learned Greek, who with great labour and pains compiled a large and very valuable lexicon of the ancient Greek language. His work is deservedly held in high estimation by all, and is generally used by native Greeks. The following are his definitions of "bapto" and "baptizo." "Bapto,"=(1) Brecho, to wet, moisten, bedew; (2) "Pluno,"=to wash (viz., clothes); (3) "Gemizo,"=to fill; (4) "Buthizo,"=to dip; (5) "Antleo,"=to draw, to pump water. Then, "Baptizo,"=(1) "Brecho," to wet, moisten, bedew; (2) "Pluno,"=to wash; (3) "Louo,"=to wash, bathe; (4) "Antleo,"=to draw, to pump water." I am indebted for this information to an excellent work by the late Bishop of California, entitled, "The double witness of the Church." From this we learn that this native Greek lexicographer does not give "immerse" as even *one* meaning, either of "bapto" or "baptizo." To this I would like to add the testimony of the learned author of "Young's Analytical Concordance." He gives as the meaning of "baptizo," in his concordance, "to consecrate (by pouring out on, or putting into)"

I know it is very possible to find lexicons where "immerse" is given as *one* of the meanings of "Baptizo," but I doubt if any lexicon can be cited where "immerse" is given as the only meaning thereof. Lexicons are compiled in nearly every generation, and as words change or enlarge their meanings by, perhaps, careless usage, these meanings gain a position, and thus in time new meanings are added to old words. But this is just where a wide acquaintance with the use of language is necessary to enable one to rightly understand the meaning of words in various ages of the world.

Rev. W. A. McKay, in his work on "Immersion," says:— "No lexicographer in the world gives 'dip and nothing but dip' as the classical meaning of 'Baptizo.'" He further says:— "Even Dr. Carson, the greatest scholar by far that the Baptist Church has yet produced, acknowledges this. On page 55 of his work, having said 'my position is that baptizo always signifies to dip, never expressing anything but mode,' he adds, 'As I have all the lexicographers and commentators against me in this opinion, it will be necessary to say a word or two with respect to the authority of lexicons.'"* I should agree with Dr. Carson that it was quite necessary to say something on the subject, as by his own confession we have all the world against Dr. Carson. "As an example of what lexicographers say, take Schleusner, one of the very highest authorities, who gives as classical meanings of baptizo,— 'to immerse, to dip, to plunge into water,' but he then adds these words, clear and ringing, 'In this sense it never occurs in the New Testament.'"† Dr. Carson also says that "a word may so enlarge its meaning as to lose sight of its origin."‡ Well, while this may thus be possible with any word, it might also be the case with "Baptizo"; and if such a change be possible in one direction it surely might be considered equally possible in the opposite direction. So that if it can be shown that *to-day* the word "Baptize" means only to immerse, it would not necessarily follow that it meant immerse at all, much less only to immerse, in the age of the New Testament. But with regard to the use of words and phrases in the New Testament, let me quote for you a statement of the late Rev. C. H. Spurgeon, the leading minister of his time among the Baptists in England. He says in one of his "Excellent Thoughts for Young Ministers":— "Rest assured in Holy Scripture the same word does not always mean the same thing." If this be so, then we have the high authority of Mr. Spurgeon for saying the word baptize in Holy Scripture does not always mean immerse.

In a learned work called "Chapin's Primitive Church," you will find a critical examination of all the places both in the Old and New Testaments in which the words "bapto" and "baptizo" are used. The result is, that out of 23 cases in which "bapto" occurs, it has the sense of immersion but *twice*; and that in 70 places where "baptizo" is found there is *not one* where it means to immerse.§

To this I would add the following, taken from the *Montreal Daily Star*, of March 5th, 1898,—Dr. Conant, a Baptist authority and a member of the American Old Testament Revision Committee, says:—"The idea of *emersion* is not contained in the meaning of the

* "Immersion," by Rev. W. A. McKay, p. 20.

† "Immersion," by Rev. W. A. McKay, p. 21.

‡ Carson on Baptism, p. 45.

§ Kip's Double Witness of the Church p. 216, note.

Greek word "baptizo." Let me tell you here that the word 'immerse' means to put under the water, and leave it there; while 'emerge' means to withdraw from under the water.* Hence, according to Dr. Conant, the word "baptizo" does not mean both to put under the water, and to take out of the water. Another authority in the same paper, Professor J. T. Pressely, of United Presbyterian Theological Seminary, says:—"Fair criticism and an appeal to masters of the Greek language, have clearly demonstrated that Baptist arguments in favour of immersion drawn from the alleged classical meaning of 'baptizo,' rest upon a foundation of sand." Dr. Kindrick, of Rochester, New York, (in the *Baptist Quarterly*, of April, 1869), affirms that "It is not dipping that our Lord instituted. He did not command to put people into the water and take them out again, but to put them under the water."† Thus it seems that to follow our Lord's command as contained in the word "baptize," Baptist Ministers ought to put persons under the water and not take them out—leave them there to consequences.

But before concluding our evidence regarding the theory that the word "baptizo" means only to *immerse*, let me bring forward most conclusive testimony to the contrary from the learned Baptists themselves. You might not all know that there is in the Biblical literature of the world, an English translation of the New Testament known as the Immersion New Testament, or the Baptist New Testament. The Methodists have a translation of the New Testament put forth by the Rev. John Wesley, and the Baptists have also a translation thereof put forth by some of their leading and learned ministers; but I am safe in saying that they all still use the whole English Bible—the Old and New Testament both—as they have been given to the English speaking people of the world by the Church of England. This Baptist New Testament was put forth by the American Bible Union, about or just before 1840. Concerning this New Testament, at their Bible Society Anniversary, April 28th, 1840, it was stated that "the nations of the earth must now look to the Baptist denomination *alone* for faithful translations of the Word of God."‡ The peculiar feature of this translation is that an intention or pretence is shown of rendering the words, "baptism" and "baptize," by "immerse" and "immersion"; and the prefatory note states that the work is done "by the most competent scholars of the day." If this be true, then there were not any "most competent scholars" about 1840 outside the Baptist denomination. But let us look at the work, and if their *competency* is beyond doubt, we

* NOTE—The Standard Dictionary says: "To *Dip* and to *immerse* alike signify to bury or submerge some object in a liquid; but *dip* implies that the object *dipped* is at once removed from the liquid, while *immerse* is wholly silent as to the removal."

† "Immersion," by the Rev. W. A. McKay, p. 53.

‡ Nodges "Baptism tested," etc., p. 261.

must question the *integrity* of these scholars. They make a good beginning by describing John the Baptist as "John the Immerser," (Matt. iii., 1), and they say, "John came immersing in the wilderness and preaching the immersion of repentance." (S. Mark i., 4). Now, in the Authorized Version made and put forth by the Church of England, we read S. Luke xii., 50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" As the Greek words are *baptism* and *baptize*, we should certainly expect this Immersion New Testament to render the words thus:—"I have an immersion to be immersed with"; but the "competent scholars" do not so translate it. They render it thus:—"I have an immersion to *undergo*." Thus according to these "most competent scholars" the word "baptize" in this passage has some other meaning than "*immerse*,"—it here means "*undergo*." Again, in S. Mark x., 38, 39, we read, "But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? And they said unto Him' we can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized." Here again, in the Greek, the same words "baptism" and "baptize" are used throughout this passage; and on the theory that "baptism" and "baptize" mean only "immerse" and "immersion," this passage ought to read:—"Can ye be *immersed* with the *immersion* that I am *immersed* with? And with the *immersion* that I am *immersed* withal shall ye be *immersed*." But the translation of this passage, made, as we are told, by "the most competent scholars of the day," reads thus:—"Are ye able to drink the cup that I drink, or to *endure* the immersion which I *endure*? And Jesus said unto them: Ye shall indeed drink the cup that I drink, and *endure* the immersion which I *endure*." Now, here again, we have the word "baptize" translated four times "*endure*." Thus, according to these "most competent scholars," who undoubtedly were Baptists, the word "baptize" as used in the original of the New Testament means not only to *immerse* but also to *undergo* and to *endure*. But they, of course, would claim the right of saying infallibly when it means *immerse*, and when it means something else. They might be "most competent scholars" from a denominational point of view, but the translation of these passages from the Gospels prove their scholarship better than their denominational theory.

But let us turn to the accounts given us of our Lord's Baptism and let us see if the words and phrases there used must of necessity be understood to mean that He was immersed. He was baptized certainly—but was He immersed? S. Matthew tells us, according to the Authorized Version, that "Jesus, when He was baptized, went up straightway out of the water." (iii., 16). This, I know, is made

quite a mountain of to prove that our Lord was immersed, for it is thus argued: "If He came up *'out of'* the water He must first have gone down *into* the water, and hence He went down into the water to be immersed!" Well, let us turn to the Revised Version, a much later and far more accurate translation than the Authorized Version, and read what we there find S. Matthew says. The passage there reads:—"And Jesus, when He was baptized, went up straightway *from* the water." Hence it cannot be argued that this account requires us to believe that Jesus was immersed from the fact of the Authorized Version saying He "went up *out of* the water," as the later Version says He merely "went up *from* the water." Dr. Carson, with all his love to the nothing but-dip theory, says on this verse:—"I admit that the proper translation of '*apo*' is '*from*,' not '*out of*,' and that it would have its meaning fully verified if they had only gone down to the edge of the water."* But S. Mark tells us that Jesus came up out of the water. "And straightway coming up *out of* the water." (i., 10). This rendering is found alike in both of the above Versions of the Scriptures. Yet, if the description of S. Matthew is to be taken as correct, which cannot be forced to imply immersion, then we must not differently understand S. Mark. The fact must be truthfully described by both, or one of them is not to be believed. We find this difference results from the use of different prepositions of the Greek language. S. Matthew uses the preposition '*apo*,' while according to the best critical Greek text S. Mark uses the preposition '*ek*.' The proper meaning of '*apo*' is '*from*,' and *one* meaning only of '*ek*' is '*out of*.' That the preposition '*apo*' as used by S. Matthew has the meaning of '*from*' we are certain from the following passages where it is used. S. Matthew uses it in the same chapter (iii., 7) to describe fleeing from the wrath to come:—"O generation of vipers, who hath warned you to flee from (*apo*) the wrath to come";—we could not say '*out of*' the wrath to come. Again, he also applies it to coming down from the Cross of Christ (xxviii., 40):—"If thou be the Son of God, come down from (*apo*) the Cross,"—not '*out of*' the Cross. S. Luke uses it to describe the act of one person leaving another (ix., 33):—"And it came to pass as they departed from (*apo*) him,"—not '*out of*' him. Thus S. Matthew's use clearly means *from* the water, and not necessarily *out of* the water. Then we turn to consider the uses and meanings of the other preposition used by S. Mark. We find that the same preposition (*ek*), used by S. Mark to describe our Lord's return from the water of His Baptism, is used by S. John to describe His action of leaving the table at the last Passover Supper. We read: "He riseth from (*ek*) supper." (S. John, xiii., 4). We certainly could not say "He riseth '*out of*' supper."

* "Immersion" by Rev. W. A. McKay, p. 46.

Yet, if that preposition means only 'out of,' we must thus render it here. But if it does not mean only 'out of,' but also 'from,' then we are equally justified in understanding S. Mark merely to say what we allow S. Matthew to say, namely, that after His Baptism our Lord "went up *from* the water," and not literally '*out of*' the water. Other passages where this preposition is used are the following:—"And gather together His elect *from* (ek) the four winds," not '*out of*' the four winds. (S. Matt. xxiv., 31). "That we should be saved *from* (ek) our enemies," not '*out of*' our enemies" (S. Luke i., 71). "And shall sever the wicked *from* (ek) among the just," not '*out of*' the just. (S. Matt., xiii., 49). Again, "The tree is known *from* or *by* (ek) its fruits," not '*out of*' its fruits." (S. Matt., xii., 33). S. John thus uses it likewise:—"Many good works have I shown you *from* (ek) my Father." not '*out of*' my Father. (S. John, x., 32).

Now let us turn to the passages referring generally to S. John's ministry and baptism, and see if we are there forced to believe that he baptized his disciples and followers by immersion. S. Matthew tells us that S. John was "preaching in the wilderness of Judæa," and that the people that came unto him "were baptized of him in Jordan." (S. Matt. iii., 1, 6). S. Mark tells us that "John did baptize in the wilderness" (S. John, i., 4). If S. Mark's expression, "were baptized of him in Jordan," must mean, or at least imply, that the people were literally immersed by him in the waters of the Jordan; then, surely, we must also consistently understand S. Mark to say that S. John literally immersed the people in the sand of the wilderness when he says, "John did baptize in the wilderness." If he baptized by immersion only I cannot understand how he baptized in the wilderness; but if he were not particular as to any one mode of baptism, he might well baptize by immersion in the Jordan, and by affusion or aspersion in the wilderness.

But here, again, we require to know the various uses of the Greek preposition 'en' here used by both evangelists. We shall find that this preposition here rendered 'in' means also 'at,' 'on,' 'by,' and 'near': and the passage in S. Matthew (iii., 6), might have been rendered "at the Jordan," or "near the Jordan," and therefore can determine nothing of itself. S. Luke uses the same preposition (en) to point out the position of the tower at Siloam, which tower of course could not be in the pool of Siloam, but 'at' or 'near' the fountain of Siloam (S. Luke, xiii., 4). S. Paul, too, uses the same preposition frequently in describing the relation of one (en) 'at' or 'near' the right hand of another (Heb., i., 3; viii., 1; Rom., viii., 34). Therefore we must have something more than the translation of 'en' into 'in' to prove anything in regard to the mode of baptism in such cases. Therefore, again, the fact that we are told that John's

followers were baptized of him "in Jordan," does not by any means prove that he baptized them by immersion.

Let us now refer to some passages describing the other places where we are told S. John was baptizing. S. John tells us regarding certain things preceding our Lord's Baptism, that "these things were done in Bethabara beyond Jordan, where John was baptizing (S. John, i., 28). This verse has been taken in a very wrong way by English readers who carelessly take no notice of the punctuation. They read it this way:—"These things were done in Bethabara, beyond the Jordan where John was baptizing"; making it to mean that while the very things referred to were largely concerning S. John, they were done away from the place where he really was, for they were done at Bethabara, while S. John was baptizing at the Jordan. This view is advanced to support the theory that John was all the while immersing in the Jordan. But the verse really says that "these things were done in Bethabara beyond Jordan, where John was baptizing." They were not done in or at the Jordan where John was baptizing, but they were done in Bethabara—Bethany beyond Jordan—where, at the time, John was baptizing. Now this place was an inland locality or district, not a river or stream; and so far as S. John was baptizing "*in Bethabara*," he must have been baptizing there in some other way than by immersion. Again, we read in S. John, x., 10, that "Jesus went away again beyond Jordan into the place where John at first baptized and there He abode." This was certainly a place other than the Jordan.

The other place for us to notice where John is said to have been baptizing, is this:—"And John was baptizing in Ænon near to Salim, because there was much water there." (S. John, iii., 23). This is triumphantly quoted as showing that S. John resorted thither for the purpose of baptizing by immersion, because we are told there was "much water" there. Now, in the first place, the Greek words here translated "much water" do not mean "much water" in the sense of a large volume or quantity of water, but more properly "many waters." We find given in the Revised Version as an alternative reading, "many waters." "The same Greek words occur fifteen times in the Scriptures, and this is the only place where they are rendered "much water."* The word Ænon, we are told, is the plural of fountain or spring, and probably the place took its name from the many springs or fountains there. Dr. Robinson, who visited this very locality, says:—"Many springs burst from the rocky crevices, at various intervals, for some miles."† These were not at all suitable for immersion; but S. John seems to

* "Immersion," by Rev. W. A. McKay, p. 48.

† "Immersion," by Rev. W. A. McKay, p. 44.

have gone thither for quite another purpose than to get "much water" for immersing. Had this been his object he need not have left the Jordan. But many multitudes were flocking to his ministry; and among the pressing needs to be considered was a sufficient quantity of suitable water for drink. So that it is quite reasonable to believe that it was for the sake of purer and cooler water to slake the thirst of the people that S. John went there, and not for the purpose of conveniently baptizing by immersion.

So far, then, we are not certain from Scripture by what mode our Lord Himself was baptized, nor by what particular mode any of S. John's followers were baptized; so that it most certainly cannot be said that they were *immersed*. Thus while they were all undoubtedly baptized, it does not appear certain that they were immersed: hence to baptize does not mean *only* to immerse.

Wherefore, having so far failed to find any particular mode of baptism commanded by our Blessed Lord, or practised by S. John; we must further inquire how baptisms were administered before the times of S. John and our Saviour. Our Lord must have taken for granted that the Apostles knew enough of baptismal ordinances to be able fully to carry out His command when He told them thus generally to "make disciples of all the nations by baptizing them." If they had any such knowledge it doubtless came from experience and observation; and in this way, too, S. John had no doubt learned the sufficient way or modes of baptism. Therefore we will now enquire as well as we can, and briefly, what was the state of the Jewish religion as to baptism at and before that time when our Saviour gave His order for baptizing all the nations.

S. Paul, who was a Hebrew of the Hebrews, and as regarding the sects among the Jews, a strict Pharisee, tells us that among the Jews there were "divers washings" (Heb., ix., 10), which might more properly be rendered "divers kinds of baptisms." These "divers washings," doubtless, were the many and different ablutions and purifyings forming so essential a part of the religion of the Jews. Their religion taught them the symbolic use of water as typical of the cleansing of the mind and spirit. And as S. John the Baptist was a Jewish Priest, the son of Zacharias the Priest, he doubtless was fully acquainted with the mode or modes of washing or baptizing ceremoniously as practised among the Jews. And, since, when he came baptizing, no question was asked concerning the manner or mode by which he baptized, it seems reasonable to suppose that it was by no new mode, nor yet by any one particular mode.

It would be unnecessary to enlarge upon the many and various circumstances requiring washings or baptizings among the Jews; but one fact is easily gathered, and that is that no one mode was adhered

to, much less the mode of immersion. Among those required more particularly to be thus clean, were the priests; and while for their especial use the laver was provided in the tabernacle and temple, we learn how the Levites were consecrated to the Lord in Num., viii., 6, 7. "Take the Levites from among the children of Israel and cleanse them. And thus shalt thou do unto them to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean." Thus this special washing or baptism was by sprinkling or pouring, and most certainly not by immersion. Again, we read Num. xix., 18, 19, how an unclean person was to be made clean:—"And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he (the former clean person) shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." In these verses we have two modes of the "divers washings" mentioned:—one, the mode of sprinkling, the other, a mode of bathing, perhaps immersion. Now, as S. John must have been fully acquainted with these several ceremonial rites, and not finding any particular description given of the one mode, if such, which he used, it seems quite reasonable to believe that he did not confine his baptism to any one mode, either immersion or sprinkling, but allowed circumstances to guide his use in every place. Again, the same inference is equally reasonable with respect to the Apostles, who were doubtless, as faithful Jews, familiar with these and such like rites of the Jewish Church. Whence our line of argument leads to the conclusion that up till the time when our Lord instituted Christian Baptism, and including the commission itself, no particular mode had been practised or commanded.

But we must next enquire how the Apostles proceeded to carry out our Lord's command. For surely they must have well understood the mind of the Master; and hence His mind is to be learnt by us from the practice of the Apostles in this particular. This enquiry will not only take us through the Acts of the Apostles, but also into the early centuries of the Christian Church.

On turning to the Acts of the Apostles we notice first these words of our Blessed Lord spoken to His Apostles during the great Forty Days between His Resurrection and Ascension; we there read: "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Acts. i., 5). This is a clear reference by our Lord to the words of S. John to the multitude as given us by S. Matthew, (iii., 11):—"I indeed baptize you with water unto

repentance: but He that cometh after me is mightier than I, Whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Thus our Lord and S. John each use the same word "baptize" both of the baptism of water, and of the Spirit. On this ground, if the term as used of the baptism of water is specific and teaches immersion, then it must be equally specific as regards the baptism of fire and of the Spirit. Let us, however, turn to the fulfilment of this prophecy of S. John and gracious promise of the Saviour. We read in Acts ii. that this fulfilment took place on the day of Pentecost. On that occasion, and under peculiar circumstances, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts. ii., 3). S. Peter, in his immediate sermon, declared unto the people that this descent of the Holy Ghost was the fulfilment of "that which was spoken by the Prophet Joel, And it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh" "And on my servants and on my handmaidens I will *pour out* in those days of my Spirit." (Acts. ii., 16, 17, 18.) Thus we seem to have come to a certain specific mode as the meaning of baptism with the Holy Ghost, and that is not immersion, but rather a *pouring out* and upon. Our Lord promised that His Apostles should be baptized with the Holy Ghost according to the teaching of S. John the Baptist, and this baptizing with the Holy Ghost was fulfilled by the *pouring out* of the Holy Ghost upon them on the day of Pentecost. In the 33rd verse, S. Peter speaks also of this descent of the Holy Ghost as a *shedding forth*, saying "having received of the Father the promise of the Holy Ghost, He hath *shed forth* this, which ye now see and hear (Acts. ii, 33). Again, in connection with this, let us look at the several circumstances related concerning the admission of the Gentiles into the Christian Church. When Cornelius had sent for Peter, and having come unto them he was teaching them, and lo, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word:" then, too, the witnesses who came with Peter were astonished, "because that on the Gentiles was *poured out* the gift of the Holy Ghost." (Acts. x., 44, 45). When S. Peter defended his action at Jerusalem he says, "And as I began to speak, the Holy Ghost *fell* on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, 'John indeed baptized with water; but ye shall be baptized with the Holy Ghost.'" (Acts. xi., 15, 16). Surely here the word "baptized" used in connection with the baptism of the Spirit can by no means be understood to mean *immersion* in the Spirit. Bishop Kip says, "This is the only direct reference in the New Testament to *the mode* in which baptism of any kind was performed, and certainly argues nothing in favour of immersion.*

* Kip's "Double Witness," p. 216.

The next passage which demands our attention is the account of the baptism of the Ethiopian Eunuch. This is a passage which is most triumphantly held expressly to teach immersion. Let us read it, at least the parts thereof which refer to the baptism. "And they went down both into the water, both Philip and the Eunuch; and he baptized him. And when they were come up out of the water," etc. (Acts. viii., 38, 39). The proof or evidence which this passage is held to give to immersion is drawn merely from the words "into the water," and "come up out of the water." But before I say more about these words, let me draw your attention to the fact that what is said regarding the Eunuch who was baptized, is also said of S. Philip. We are told, "*they* went down *both* into the water," "and when *they* were come up out of the water." Thus, if these expressions really teach that the Eunuch was immersed, then they teach equally that S. Philip was here also immersed. And this being so, then, as there were but the two of them, each must have immersed the other; so that if S. Philip immersed the Eunuch, then the Eunuch must have immersed S. Philip. But I venture to think no one believes such really to have been the case with S. Philip and the Eunuch; hence the prepositions cannot be so rendered as to force such a meaning. The Greek words rendered 'into' and 'out of' in this passage as often mean 'unto' and 'from.' And if the passage be translated, "they went down both *to* the water," and were "come up *from* the water," it would be in perfect accordance with the Greek; and hence proof resting upon the mere translation of such words amounts to nothing. We find the preposition here rendered 'into' used in this passage:—"His fellow servant fell down at (eis) his feet"—not 'into' his feet. (S. Matt., xviii., 29). Also, in S. John xx., 4:—"So they ran both together; and the other disciple did out run Peter and came first to (eis) the sepulchre." Now while S. John came first *to* the sepulchre, he did not first go *in*, but S. Peter first went in. We have already shown that the other preposition in this and so many other places rendered "out of" is also used in very many places as meaning "from." To this might be added the fact which is told us concerning the road the Eunuch was travelling, viz., that "it was desert." And "desert" country would scarcely be able to supply water enough for immersion; while Greek critics tell us that the form of expression in the utterance of the Eunuch, "See! here is water," betokens surprise which was caused by the sudden appearance of water not before known to be there. Here, again, we must conclude that this passage of Scripture by no means teaches immersion. It is also worthy of notice that while we are told the particular passage which the Eunuch was reading when Philip joined the chariot and heard him read, we are also told he was reading generally, "Isaiah the Prophet." Now the special passage mentioned is found in chapter liii., so that we

presume he had just read the preceding chapter. In this preceding chapter the prophet declares of Christ that He shall "*sprinkle* many nations." (Isaiah, lii, 15). If therefore Philip preached Baptism to the Eunuch from this passage, he could hardly have preached Baptism by Immersion.

We pass on now to consider two passages in some of S. Paul's Epistles which refer to baptism. In Rom. vi, 3, 4, we read, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should *walk* in newness of life." Now it is supposed by many that the words, "buried with Him by baptism into death," refer to the mode of baptism by immersion. But before we interpret figurative language we should examine the subject matter in hand, and also the connection in which it is found. The apostle S. Paul was not discussing the *mode* of baptism, nor the *authority* of baptism. Our deliverance from sin through Christ was his theme. He says to all who have been baptized with Christian Baptism, that therein and thereby they were baptized into His Death. In His Death we died with Him, and in His Resurrection we rose, to walk with Him in newness of life. But in saying that "we are buried with Him by baptism into death," in virtue of our connection with Him through baptism, the Apostle makes no necessary allusion to the mode of baptism. For he does not say that baptism symbolizes a burial, therefore we are buried with Christ in our baptism; but that "we were baptized into His death"—united with Him in His death by baptism, and therefore buried with Him. Not because of the *mode* by which we were baptized, or of a baptism *emblematical* of a burial; but because of the *object* for which we were baptized. "The point of comparison (as Professor Hodge of Princeton very justly remarks) is not between our Baptism and the Resurrection of Christ, but between our *death* to sin and *rising* to holiness, and the Death and Resurrection of our Redeemer. As He died unto sin (for its destruction), so do we; and as He rose unto newness of life, so do we."*

The *antithesis* between burial and resurrection, shows that it is not a *physical* burial under water to which the Apostle refers, because the resurrection, the corresponding part of the comparison, is *spiritual* and *moral*. You perceive that the resurrection here spoken of is entirely *moral* and *spiritual*; and therefore, the burial must be of like nature. Let me here call your attention to the reading of this verse in the Revised Version. It is this:—"We were buried therefore with Him through (dia) baptism into death," which seems to bring out more clearly that the burial is not a symbolic physical

* Hodge's "Baptism tested by Scripture," p. 328.

act, but a real spiritual effect. "To place this question beyond all doubt, let us turn to a parallel passage in Col. ii., 12. "Buried with Him in (or by) baptism; wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Here we read beyond all dispute, that those *buried* with Him in or by Christian Baptism, arise with Him through *faith*. Their resurrection from this burial in baptism is "through the faith of the operation of God," or by faith wrought by the power of God, "who hath raised Him (Christ) from the dead." And do any who are immersed in baptism rise from such a physical burial under water "through the faith of the operation of God"? Are persons plunged under water by mortal hands, and then left to rise from the "liquid grave" by faith? Manifestly the burial from which such a resurrection takes place is a *moral one*, and the Apostle intended to teach in these passages that by baptism we are so united to Christ our substitute for sin and federal head, that in His death we died, and in His resurrection we rose to a life of holiness. Consequently there is no necessary allusion in this text to the mode of baptism, and all that we have heard and read about "burial under water," and the "duty of immersion," as taught in these passages, is based on a false interpretation, which has gained ascendancy over the minds of many through the familiar association of burial with death."*

Another author tells us that "the sense of the first part of this passage" in Rom. vi., 4, "according to the immersion theory is, 'Therefore as Christ was buried in the earth, so in a similar manner we are buried in water at our baptism.' To this interpretation there are several weighty objections. First, the Greek word translated "buried with Him" (*sunthapto*) will not admit that construction. In the classic writers the same word is used to denote being buried in the same grave. To give, therefore, the phrase "buried with Him," the sense of 'buried in like manner as He was,' when the modes of burial were unlike, is to change the meaning of the original, if not to make nonsense. Besides, if this verse determines the mode of baptism, it should also determine the mode of the resurrection, which no one pretends. So also the prepositions employed in this narrative contradict the interpretation sought to be put upon it. In the phrase "buried with Him by (dia) baptism," baptism is represented as the instrument *by which* we are "buried," and not the thing *in which* we are "buried." And although in the corresponding passage in Col. ii., 12, the preposition "in" (*en*) is employed, it is the dative of the instrument and must bear the same construction.†

* Hodges' "Baptism tested by Scripture," etc. p. 324 and 326.

† Chapins "Primitive Church," p. 47, 48.

With these passages we conclude our enquiry as regards Holy Scripture for any express teaching of a particular mode of baptism. We have seen that "baptizo" does not literally mean "immerse," and that, therefore, our Lord's commission to His Apostles was a general one, not teaching any mode. Then we have seen that the references to our Lord's Baptism, and to the Baptism administered by S. John do not fix a special mode, not even when we take into careful consideration the several prepositions "in," "into," and "out of." Pushing our enquiry further we could not find any one particular mode as used by the Jewish Church, and which might thus have given us a reason to infer the mode S. John and the Apostles would probably adopt. Lastly we have examined several passages in the Acts and Epistles to find out, if possible, whether the Apostles practised any one particular mode; and here, again, we have not been successful. The nearest we have come to such a discovery is the Baptism of the Holy Ghost on the Day of Pentecost. "And this Baptism was intimately associated with the Baptism of water in the minds of the Apostles, as S. Peter's words prove. Therefore, if we are guided in our practice of Baptism by the teaching of the Holy Scripture, in connection with the recorded instances therein, *pouring* and *sprinkling*, both have stronger claims to our election than immersion."*

So much, then, from the light of Holy Scripture.

Our reference to the light of History must be brief, but I trust we shall have reason to be convinced that no one mode, be it immersion or pouring, or sprinkling, was ever practised as the only valid mode.

We sometimes hear it said regarding immersion, "that it was the universal practice of the Church for 1500 years;" and, again, it is also said that the Church of England used to practise immersion. Well, these statements are true; but they do not prove that at the same time some other mode might not also have been practised. Such statements are historically true—they are the truth so far as they go; but they are not the *whole* truth. These statements are only just so far true as the statements made to S. Peter by Ananias and Sapphira were true. They are only half the truth. Concerning half-truths a learned Baptist Professor (Rev. Calvin Goodspeed of Ontario) says:—"A resort to half-truths which teach a lie, is despicable, if it is through any other cause than ignorance, and then it is blameworthy, for no one should make assertions when ignorant.†

Immersion seems apparently to have been practised by all National Churches throughout the whole world and in every age.

* Hodges' "Baptism tested by Scripture," p. 321.

† "Immersion" by Rev. W. A. McKay, p. 105.

And even to-day I do not know that any body of Christians denies the fitness or the validity of Baptism by immersion ; but with the one exception of the Baptists, they deny that immersion is the *only valid mode*.

Much is made of the Eastern Church as always practising immersion, which is true ; but not the whole truth. Under certain conditions pouring is practised by that Church. The Eastern Church practises clinical or sick-bed baptism, which can only be performed by pouring or sprinkling. And it is no answer to this fact to say that it results from the belief that baptism is necessary in some sense to salvation ; and, therefore, rather than that any one should die unbaptized they had to adopt a convenient mode to administer baptism in such cases. It might well be objected to this that on the ground that baptism is in no sense necessary to salvation the Baptists insist on the one mode of immersion which makes it necessary for many who are not in health to be denied baptism. And this latter doctrine and practice is decidedly the newer in the world. But a few instances will place this matter beyond doubt.

Eusebius tells us that about the close of the first century, about the time of the death of the Apostle S. John, one "Basilides was baptized in prison by some brethren, and the next day after receiving the seal, he was beheaded."* We can hardly suppose facilities would be afforded by those in authority to enable him to be baptized by immersion, and thus aid in the very thing for which he was imprisoned, when they would not even allow him the common necessities of life.

Again, about A. D. 120, Novatian was baptized *by affusion as he lay sick on his bed*. This was not noted as anyway unusual at the time ; but having afterwards been admitted to the priesthood, and attempting to supplant Cornelius, the Bishop of Rome, it was objected against Novatian that his ordination to the priesthood had been at least irregular, "because it was not lawful for any one baptized in bed in time of sickness, as he had been, to be admitted to any office of clergy.†

In the latter part of the fourth century, and only 280 years from the Apostolic times, St. Chrysostom, Bishop of Constantinople, praising those who seek baptism in health, instead of putting it off till the hour of sickness and danger, remarks, "Although the same gift of grace is bestowed on you, and on those who are initiated at the close of life, your free choice and preparation are different ; for *they* receive it in their *bed*, *you* in the *bosom of the Church*, the common mother of all ; *they* in a lethargy of fever,

* Hodges' "Baptism tested by Scripture," p. 35.

† Hodges' "Baptism tested by Scripture," p. 350.

you full of much spiritual delight.* They could not plunge people under water in their beds, and in a fever!

To these instances let me add the evidence to the same effect from art, however rude the illustrations might be. We have preserved to us three very early illustrations, or representations, of the Baptism of our Lord, shewing how at the respective times the idea of the mode of His Baptism was held, and this doubtless would be to them a sufficient guide in the matter. One of these illustrations has been found in the catacomb of Pontianus, outside the Portese gate, at Rome, which was a burial place of the martyrs, and where, during the earliest persecutions, the Christians assembled to worship God. In this subterranean recess there was discovered a spring of water, for which a basin, two feet deep and wide, was cut at the side of a high rock, to receive its waters, and a room six feet square excavated for the purposes of baptizing. On the side of the rock above the basin of water is rudely sketched the Baptism of Jesus in the river Jordan. The Saviour is here represented as standing in the river up to the waist in water, and S. John at His side in a small recess made in the rock, pouring water on His head"† The other two illustrations are preserved in Ravenna. One of these is the centre-piece of the dome of the Baptistry of Ravenna, erected A. D. 454. S. John the Baptist is drawn standing on the bank of the river and pouring water from a shell on the head of the Saviour, who is standing in the river in water to His waist. Regarding this illustration the Baptist historian Robinson writes:—"This representation at Ravenna is not singular, for most artists of those ancient times describe the Baptism of Jesus in the same manner. Dr Robinson does not produce the work of any artists who represent our Lord's Baptism otherwise, and therefore instead of saying 'most artists,' he should have said 'all artists.'"‡ The last illustration of our Lord's Baptism is one preserved in the Church at Cosmedin, at Ravenna, of somewhat earlier date. "In the centre is Christ our Saviour, in the river Jordan. On a rock stands S. John the Baptist; in his left hand is a bent rod, and his right hand holds a shell from which he pours water on the head of the Redeemer."§ "Rev. W. B. Withrow in his recent and excellent work on the Catacombs gives a number of these figures, and on page 535 he says:—"The testimony of the catacombs respecting the mode of baptism, as far as it extends, is strongly in favour of aspersion or affusion. All their pictured representations of the rite

* Hodges' "Baptism tested by Scripture," p. 345.

† Hodges' "Baptism tested by Scripture," p. 358.

‡ "Immersion," by Rev. W. A. McKay, p. 3. frontispiece.

§ Hodges' "Baptism tested by Scripture," p. 357.

indicate this mode, for which alone the early fonts seem adapted ; nor is there any early art evidence of baptismal immersion.' No picture in the world older than the sixteenth century represents our Lord as being baptized by dipping."*

We have other illustrations showing how baptism was practised in the centuries nearest to the Apostolic age. There is one of the third century representing S. Lawrence baptizing Romanus. The martyr-preacher is represented to us as baptizing by pouring. "A little before his death he also baptized Lucillus with a pitcher of water."† Then we have an illustration of the fourth century, representing the baptism of Constantine, the first Christian Roman Emperor. The Emperor, when being baptized, is partially immersed in a 'laver,' and Eusebius pouring water on his head."‡ There are other such illustrations.

One of the recent discoveries, and one of the greatest importance, is the discovery of the Manuscript found in the Monastery of the Most Holy Sepulchre in Constantinople, by Philotheos Bryennios, Metropolitan of Nicomedia, and published by him in 1884. The work, called "The Didache," or "The Teaching of the Twelve Apostles," occupies twelve leaves of this Manuscript, which also bears the date of 1056 ; but it is agreed that the original dates from a period not later than the first half of the second century of the Christian era. This Manuscript completely disposes of the Baptistice craze of immersionism ; for after devoting six *capitula* or paragraphs to the Way of Life and the Way of Death, it proceeds :—

VII. "But as regards Baptism, baptize in this way : Having taught all that goes before, baptize in the Name of the Father, and of the Son, and of the Holy Ghost in living (i. e., running) water. But if thou hast not living water, baptize in other water—in warm if thou canst not do it in cold. But if thou hast neither (in sufficient quantity), pour water upon the head three times in the Name of the Father, and of the Son, and of the Holy Ghost."§

But now let me conclude the light of history by some historic account of the original practice of the Baptists themselves, who now among all Christians insist upon immersion as the only valid mode. The Baptists, as history knows them, organized in England about A. D. 1633, and their chief founder and organizer was one John Smith. At this time their chief point of difference was about the proper

* "Immerson," by Rev. W. A. McKay, p. 3, frontispiece.

† Hodges' "Baptism tested by Scripture," p. 349.

‡ Hodges' "Baptism tested by Scripture," p. 347.

§ "Church Times" May 30: 1884. p. 413.

subjects of baptism, and not about the mode. They did not apparently separate on the ground of the necessity of immersion. Professor A. W. Newman, of the Baptist Theological Seminary, Toronto, now called Macmaster University, says:—"Let no Baptist henceforth risk his reputation for scholarship and fair dealing, by denying that John Smith's Baptism was as regards its form an affusion."* Another Baptist Professor, Heman Lincoln, D. D., of Rochester University, Rochester, N. Y., says:—"I think candid Baptists will be compelled to grant that John Smith's Se-baptism was by affusion."† Now "Se-baptism" means Self-baptism, so that John Smith, who had received infant baptism, administered 'believer's baptism' to himself, which is not according to Baptist doctrine, and that, too, by the mode of affusion.

The latest Baptist authority on this point is Dr. Whitsitt, President of the Southern Baptist Theological Seminary, at Louisville, Kentucky, U. S. A. I take this information from the *Halifax Morning Chronicle* of June 7th, 1897. We are there told that "Dr. Whitsitt published in the *N. Y. Independent* an article in which he declared that immersion was a comparatively modern practice, introduced into the denominational service in America by an obscure member of a congregation at Newport, R. I., in 1644. He also held that Roger Williams, the founder of the Baptist Church in America, was sprinkled and not immersed when he entered the Church." Of course an attempt was at once made to bring Dr. Whitsitt to account for this; and to remove him from his position. The result was that Dr. Whitsitt wrote a letter "in which he expressed his regret at the publication of the article in the *Independent*, and his willingness to be convinced of the error of his statement now or at any future time." Thus we must notice that Dr. Whitsitt retracted nothing that he stated; he merely expressed regret at the publication of the article. Hence he "still believes that Roger Williams was not immersed, but he is sorry he said it in public, and is ready to take it back if any one will prove that he is wrong."

To this testimony of Baptist writers I can add a very recent testimony of Professor Collins, a Clergyman of the Church of England, and Professor of King's College, London, England. Professor Collins says:—"Baptism by immersion seems only to have been introduced amongst the English Baptists on Sep. 12th 1633; their previous practice having been Baptism by affusion."‡ He also

* 'Church Guardian' of Montreal, quoted from N. Y. 'Independent, and 'Independent' from Baptist 'Examiner,' 1882.

† 'Church Guardian' of Montreal, quoted from N. Y. 'Independent,' July 19th 1882.

‡ 'Church Times,' Nov. 19th 1897. p. 598.

claims that the above date was about 21 years after their organization in England ; which, if it be true, then the Baptists themselves practised baptism by pouring and sprinkling for 21 years.

Thus have I fulfilled my purpose, and I trust I have given you both Scriptural and Historical reasons—the light from Scripture and History—to convince you that neither of these authorities teach or support the theory of the absolute necessity of any one mode of Baptism ; and hence the assertion that immersion is the only mode of baptism is an assumption, which, I conceive, remains to be proved.



NOTICE.

TO MY READERS,—

The cost of printing has forced me to be content, at present, with only publishing the First Lecture of the Series of Three as announced on the cover. The Lectures are all deemed to be of about equal value and importance, and many are hoping to have them all in print. I would venture to say to you, however, that their appearance in print will depend upon the acceptance and sale of this First Lecture. All who would like to have the other two must shew their desire by buying up the numbers published of this one. *Pro Ecclesia Dei.*

JOHN LOCKWARD.

CLEMENTSPORT, N. S.

June 21st, 1898.

